

A few minutes is an eternity when one is eagerly waiting for a prized pleasure such as riding on a tricycle or a see-saw. Nor does one believe in the good-will of the others who are enjoying their turns first—one knows only too well how readily one would exclude *them* if one were allowed! Only the proved evenness of justice of the controlling adult will make a transition possible from the impetuous assertion of " I want it *now* " to that trust in the future which makes " taking turns " possible. In the *Friendliness* section there are many examples of the way in which even the most importunate of the children did learn to "take turns". And the response of the group to Mrs. I.'s statement of the humorous side of the situation on 11.3.26 was noteworthy. " The children made ' shops ' with the various things on the shelves. There was some squabbling, as each child wanted to have the largest share and the favourite articles. When Mrs. I. remarked that ' everybody seems to be wanting everything ', they laughed heartily and became more amicable about sharing."

Two interesting points may be noted as to the quarrel between Lena and Jessica about the use of the tricycle. One is that neither child was willing to accept arbitration until she had proved conclusively her inability to gain her will over the other by her own efforts. But once this lesson was fully learnt, sweet reasonableness entered in, and the incident was a turning point in the social development of both children. Here, however, the two children *could* teach each other that lesson, because they were so equally matched in power and persistence. It is when one child is bigger or more fierce than the other, and the question of real bullying arises, that the adult is compelled to take a hand

at an earlier stage of the dispute.

The other point is the origin of the "sense of justice".
"Oh no, I shall have it as many times as *she* has had it altogether, not just four—that wouldn't be/a*V, would it?"
argues Lena. If my enjoyment has to suffer limitations for someone else's pleasure, then I must have at the least as much as he. If / cannot be supreme, we must all be equal. My wish for exclusive possession is tamed by my fear of *his* encroachments and the hope that if I admit him to equal rights he will take no more. But I cannot concede more. Equality is the least common multiple to